THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone."—JAMES 2: 14, 17.

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DISCOURSE BY ELDER MARRINER W. MERRILL.

THE following discourse, on cultivation of the soil, was delivered by Elder Marriner W. Merrill, at the Sixty-fourth Semi-Annual Conference, of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Salt Lake City, Friday afternoon, October 6, 1893:—

I am pleased to have this opportunity, in common with my brethren, to bear to you my testimony of this work. To me it is a source of gratification and pleasure to be able understandingly to announce to this congregation that I know this is the work of the Lord; and although I may fail and come short, yet this work will not fail, it will not be taken away and given to another people, but there will be a sufficient number retained in this Church to carry on the work, to preach the Gospel, to gather Israel and to build up Zion.

I have listened with interest to all that has been said to-day, and I have been deeply impressed in hearing the different speakers dwell upon the various subjects that have been presented. The financial condition of the people seems to occupy to some extent the minds of most of those who have spoken. I have contrasted our situation to-day with what it was thirty-five years ago, and I find that we are not so badly off after all. I believe a great deal as Brother Taylor has expressed, that much of this stringency is simply in our own feelings. It is because fear has come upon us; that is, upon some of us, because I can find in my travels a great many people going along in the even tenor of their way, and they have no particular concern about anything or anybody. They are trying to live honest, upright lives, pay their obligations and be good people. They do not owe anybody anything. I heard it remarked once, in quite a large congregation, that everybody was in debt. This is far from being

the case, in my view. I believe that there are a great many people that are not in debt. I believe there are many people that have means to spare—means to assist others that have not means. While our crops are not as abundant as they have been in former years in all parts of the country where our people live, yet there is an abundance of food to supply the wants of the people. I think it a very excellent idea for people to seek to find ways and means whereby they may employ the unemployed. This is a matter for the consideration of all the bishops of the Church. I have thought it a good idea for the bishops of the various wards and their counselors to meet together occasionally and talk over matters relating to their wards. I speak thus because I have had some experience in these things, and I know it is an excellent thing to do. They might meet, say, once a week and talk over the situation of their people, and see if there could be ways and means devised whereby the people may be employed. There are very few people, in my opinion, that want others to support them for nothing, or that want to be maintained on charity. I believe that a great many of our people that are helped by the offerings of the wards would rather work for what they get. It is good policy for everybody to work for what they get, if they are able to. Of course, there are some people who are invalids, or aged, that need our sympathy; but there are a great many people who are not now employed that are willing to work, if somebody will employ them.

There is another consideration associated with this matter that I will here speak of, and that is in relation to people traveling in a certain groove. They have had perhaps two or three dollars a day for their labor, and they get it firmly fixed in their minds that they cannot work unless they get that amount per day. I do not believe this is a good policy. My council has always been for people to work for what they could get. If they could not get a dollar a day, work for fifty cents. It is better to do that than not to do anything. And I am not saying to you anything that I have not done myself. I have seen the time when I was glad to work for fifty cents a day. When I came to this city in 1853 the country was undeveloped, and there was scarcely any employment for anybody. I was alone, a boy, without kindred, without friends—only so far as Latter-day Saints are friends to each other—and I tell you I was glad to work for fifty cents a day. And from that day till this I have never seen the time in all my history and experience that I did not have plenty to do. I have hunted for work, and if there was not anybody to give me work, I would make work for myself. I would make shoes for the children, or something of that kind. I do not believe it is good policy for people to sit down and say, "If I can't get what I want; if I can't get cash for my labor, or a certain amount per day, I will not work at all." I believe there is plenty of work for everybody right here in this city. You can travel to-day from one end of this city to the other and see scores and scores of acres of rich ground, that will bring forth food for man and beast, being uncultivated. And you can see scores of old trees that ought to be taken down and used for firewood, and new ones planted in their stead. Then we say there is no employment. And this is the case throughout the

whole country. The country is not half developed yet. It will sustain five or ten times the present population. When we have nothing to do, we should look around our neighbor's places and see if we cannot induce him to make some improvements, whereby the city and the country may be beautified and Zion be adorned. We have done very well in the past; but there is room for improvement everywhere; there is room for improvement in the farms and in the orchards, north and south, east and west. To say that we cannot find employment shows that we have not looked for it in the right direction.

There is also plenty of means whereby the people may be sustained. I endorse the remarks of the brethren in relation to people becoming scared and drawing their means from the banks. It is all foolishness and all wrong. I have never been one that has believed in borrowing anything in my life, and I have never encouraged people to borrow and to give notes, with mortgages, etc. In my view, it is all wrong. Of course, I may not be right, as I am not a financial man; but I believe that we, as a people, should be lenders and not borrowers. A great many of our people are lenders now, and I would that they were all lenders. But now, it is said, we owe each other. What is the best thing to do? The very best thing to do is to pay just as soon as we can, and then profit by the experience we are now passing through. Let no man in Israel say that his paper will be outlawed in a few years, and then he wont pay it. That is dishonest in any man. Pay every man what you owe him, no matter whether that man be Jew or Gentile, saint or sinner, just as soon as possible; and do not sit down and say, "Our brother will be lenient with us, and will not sue us, and he can wait." Make an effort; rustle and try and meet your obligations, and keep your word good, that people may have confidence in you. There are people that can be trusted implicitly; and there are others—Latter-day Saints, too—that people are chary about trusting. This should not be. Our word should be just as good as our note. But we should not be in a position to have to give notes, if it is possible to avoid it. It is true, there are industries and enterprises to be established for the benefit of the people in which it seems to be necessary to borrow, as, for instance, the sugar-factory. I do not believe that there was one man connected with the inauguration of that industry that went into it with a view of making himself rich. It was done to benefit the people and the country. I know this to be the case; and if we, as a people, had risen up in our strength and with one common consent had said, "Yes, we will sustain this home industry and give our means to support it," and had taken up the stock of this institution, we would in a little while be glad of it. This thing will be a success by and by. We need not look for new industries like that to strike right into affluence at once and be able to pay dividends the first, second or third year. But we look for it to benefit the people. I believe it is benefiting the people in the neighborhood where the factory is located. There are other industries that may be inaugurated that will also benefit the people. This has been the council all the day long. In cases of this kind perhaps it is wise to lend our credit to get money, that the enterprise may be established. But as a rule, in private affairs, I do not believe it

is a good thing to borrow. I think we ought to live within our means; and if we earn fifty cents a day, try and live on forty-five cents a day, so as to have something laid up for a "rainy day."

This subject is one that could be talked about a great deal. The Latter-day Saints understand these things pretty well, because President Young and President Kimball used to talk about them. I recollect hearing President Kimball in the fall of 1853. He was talking about cultivating a city-lot down here in the Nineteenth Ward, I think. He said he had realized $1,100 in cash off one city-lot that year. Now, there could be thousands of tons of food for man and beast produced right here in this city, where to-day there is nothing grown. If you do not believe what I say, get into a carriage and ride over this city, and you will find it to be the case. God bless you. Amen.

THE TESTIMONY OF WILLIAM SMITH.

Before William Smith, brother of Joseph and Hyrum Smith, died he was visited by J. W. Peterson. That gentleman has written an account of the interview with Father Smith, to *Zion's Ensign*, a paper published at Independence, Missouri. It is written from Bradtville, Wisconsin, and is as follows:—

Brother Briggs and I visited him next day after he returned from St. Paul, it being about two weeks before his death. We found him able to be about the house and quite willing to talk. After passing the time of day, etc., Brother Briggs and he spoke of former meetings and finally drifted on to the subject of Brother Smith's early boyhood and his knowledge of the rise of the Church, Book of Mormon, etc.

Brother Briggs then handed me a pencil and asked Brother Smith if he ever saw the plates his brother had had, from which the Book of Mormon was translated.

He replied, "I did not see them uncovered, but I handled them and hefted them while wrapped in a tow frock and judged them to have weighed about sixty pounds. I could tell they were plates of some kind and that they were fastened together by rings running through the back. Their size was as described in mother's history."

Brother Briggs then asked, "Did any others of the family see them."

"Yes," said he; "father and my brother Samuel saw them as I did while in the frock. So did Hyrum and others of the family."

"Was this frock one that Joseph took with him especially to wrap the plates in?"

"No, it was his every-day frock such as young men used to wear then."

"Didn't you want to remove the cloth and see the bare plates?" said Brother Briggs.

"No," he replied; "for father had just asked if he might not be permitted to do so, and Joseph, putting his hand on them said; 'No, I am instructed not to show them to any one. If I do, I will transgress and lose them again.' Besides we did not care to have him break the commandment and suffer as he did before."

"Did you not doubt Joseph's testimony sometimes?" said Brother Briggs.

"No," was the reply. "We all had the most implicit confidence in what he said. He was a truthful boy. Father and mother believed him, why should not the children? I suppose if he had told crooked stories about other things we might have doubted his word about the plates, but Joseph was a truthful boy. That father and mother believed his report and suffered persecution for that belief shows that he was truthful. No sir, we never doubted his word for one minute."

"Well," said Brother Briggs, "it is said that Joseph and the rest of the family were lazy and indolent."

"We never heard of such a thing until after Joseph told his vision, and not then, by our friends. Whenever the neighbors wanted a good day's work done they knew where they could get a good hand and they were not particular to take any of the other boys before Joseph either. We cleared sixty acres of the heaviest timber I ever saw. We had a good place. We also had on it from twelve to fifteen hundred sugar-trees, and to gather the sap and make sugar and molasses from that number of trees was no lazy job. We worked hard to clear our place and the neighbors were a little jealous. If you will figure up how much work it would take to clear sixty acres of heavy timber land, heavier than any here, trees you could not conveniently cut down, you can tell whether we were lazy or not, and Joseph did his share of the work with the rest of the boys.

"We never knew we were bad folks until Joseph told his vision. We were considered respectable till then, but at once people began to circulate falsehoods and stories in a wonderful way."

"Were your folks religiously inclined before Joseph saw the angel?" asked Brother Briggs.

"Yes, we always had family prayers since I can remember. I well remember father used to carry his spectacles in his vest pocket, (feeling in his lower right hand pocket to show us how and where) and when us boys saw him feel for his specs, we knew that was a signal to get ready for prayer, and if we did not notice it mother would say, 'William,' or whoever was the negligent one, 'get ready for prayer.' After the prayer we had a song we would sing, I remember part of it yet.

Another day has passed and gone,
We lay our garments by.

"Hyrum, Samuel, Katharine and mother were members of the Presbyterian church. My father would not join. He did not like it because a Rev. Stockton had preached my brother's funeral sermon and intimated very strongly that he had gone to hell, for Alvin was not a church member, but he was a good boy, and my father did not like it."

"What caused Joseph to ask for guidance as to what church he ought to join," asked Brother Briggs.

"Why, there was a joint revival in the neighborhood between the Baptists, Methodists and Presbyterians and they had succeeded in stirring up quite a feeling, and after the meeting the question arose which church should have the converts. Rev. Stockton was the president of the meeting and suggested that it was their meeting and under their care and

they had a church there and they ought to join the Presbyterians, but as father did not like Rev. Stockton very well, our folks hesitated and the next evening a Rev. Mr. Lane of the Methodists preached a sermon on 'what church shall I join?' And the burden of his discourse was to ask God, using as a text, 'If any man lack wisdom let him ask of God who giveth to all men liberally.' And of course when Joseph went home and was looking over the text he was impressed to do just what the preacher had said, and going out into the woods with child-like, simple trusting faith believing that God meant just what He said, he kneeled down and prayed; and the time having come for the reorganization of His church, God was pleased to show him that he should join none of these churches, but if faithful he should be chosen to establish the true Church."

We also talked with him concerning his connection with the Church during the days of his brother, and after Brother Briggs had gone to Minneapolis I succeeded in getting an affidavit from him on that subject.

WHO PLOWED THE FIRST FURROW?

In seeking to honor the first Pioneers who entered Salt Lake Valley inquiry has been made as to who plowed the first furrow in that now fruitful spot. The following abstract of a letter written to Elder Andrew Jensen, Salt Lake City, by William Carter, of St. George, Washington County, Utah, published in the *Deseret News*, will doubtless be of interest on this point:—

"I have been laboring in the mountains for the past month but on my arrival home, my attention was called to an article published by you in the *Deseret News*, requesting more information regarding who had done the first plowing in the valley of Great Salt Lake.

"Before the first celebration was held to commemorate the 'Twenty-fourth,' President Young called upon all the Pioneers to meet with him at his office; it was then and there decided that William Carter should carry the plow at the celebration, as he was the man who laid off and plowed the first half acre in the valley—Brother Marble drove the team. When Brother Heber told me I was to carry the plow, I told him I was not the man who had first broken the sod. Brother Heber said: 'Yes, yes; we understand about that, but you are the man to carry the plow,' and I always carried the plow on the 'Twenty-fourth,' while I remained in Salt Lake City, no one disputing my right to the honor. Those ahead of me broke their plow before they got to the land to be plowed. We met them coming back to camp as we were going out to plow.

"When we got to the ground chosen by Colonel Markman for our farm operations, Brother Markman said: 'Brother Carter, are you ready to plow?' I answered, 'Yes.' He then said: 'You start from here and I will go to the point I wish you to plow,' which I did, and thus plowed half an acre before any other team got upon the ground. The Knutsford hotel is now built upon the same block, and I think the first plowing was done where the hotel now stands."

FACTS AND EVENTS

The United States war vessel *Kearsarge* foundered at sea while on a voyage from Hayti to Nicaragua, but the crew were saved in the vessel's own boats.

A Belgrade telegram states that the new Servian Cabinet has been completed, and the exile of ex-King Milan and Queen Natalie has been cancelled.

It has been computed that about 36,000,000 babies are born into the world each year. The rate of production is, therefore, about seventy per minute, or more than one for every tick of the clock.

A French flying column has been massacred by natives near Timbuctoo. Colonel Bonnier, the leader of the column, eleven officers, and 250 men were surprised at night time by the Tuaregs and slain.

Religious rioting between Hindus and Mohammedans has taken place at Zeola, in the course of which several temples and mosques were wrecked. There were also many casualities on both sides.

Vaillant, the French anarchist who sought to blow up the Chamber of Deputies, in Paris, has been guillotined. He maintained a defiant attitude to the last and proclaimed himself a martyr to the cause of humanity.

At Anlopal in Russia poison was mixed with the food of a rich Jewish family named Malanovitch, and their servants, making thirteen persons in all, with the result that all of them died shortly after partaking of the meal.

The miners employed at the associated collieries of South Wales and Monmouthshire, numbering one hundred thousand, received an advance in wages of 6¼ per cent., February 3, as the result of the scale audit for the past three months.

It is announced from Madrid that the object of the Spanish mission to Morocco is to demand reparation for the acts committed by the Riffs at Melilla, and should this be refused the Sultan is to accept the consequences of a rupture.

Worth, the great Paris dressmaker, says that some years ago a Peruvian heiress paid his firm £6,000 for a single gown, £5,100 being the cost of the lace alone. A few weeks ago he sold a cloak for £2,500, of which £2,440 went for the fur.

A terrible railway collision, involving the loss of fifteen lives, has taken place near Samara, Russia, between a passenger and a goods train. Some petroleum trucks caught fire, and the flames extended to the wrecked carriages of the passenger train.

Twenty-six counties of the Choctaw Nation, Indian Terr., U. S. A., voted almost unanimously against statehood or the severance of the tribal relation. The same feeling exists in the other four civilized Indian tribes, it is said, and the advances of the government will undoubtedly be repulsed.

At the annual meeting of the Bi-metallic League, in Manchester, a resolution was carried declaring that there is no sound remedy from the grave and growing evil resulting from the constant appreciation of gold except bi-metallism on a broad international basis at a common ratio to be mutually agreed upon.

Severe fighting has taken place on Mocangue Island between the Brazilian insurgents and the government forces, and resulted in the defeat of the latter, many of whom were taken prisoners, and the insurgents also gained possession of the guns and stores. Several lives were lost on both sides. A battle has also taken place at Armacao, but on this occasion the rebels were repulsed with heavy loss.

There is an immense coal bank in Johnson County, Wyo., U. S. A., which was on fire long before the first whiteaman visited the country. There are many traditions among the Indians as to the origin of the fire, but all point to its great antiquity. It is possible that the mountain has been burning for three or four hundred years. The subterranean fire is indicated by the intense heat of the earth in that vicinity and the barren appearance of the ground.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 26, 1894.

THE GARDENER.

THERE was once a gardener who possessed a beautiful garden, and one in which he delighted to labor. In this garden plants of every variety, flowers, shrubs and trees grew in great profusion. He would tend each individual plant or tree with the greatest care, prune and trim it and closely watch its growth. Whenever he found either a young shoot or grown tree that gave promise of enhancing the appearance or value of his garden he would seek to transplant it. The younger trees were easily placed in their new home where they quickly took root, and, being supple and pliable, were soon growing as directed by the hand of the gardener. The larger trees were more difficult to handle. Those which had grown tall and stately, without a crook or bend, needed only the trimming of superfluous branches in order to endure the transplanting. The rich soil would cause them to assume a brighter garb and in the coming years prove the wonder and delight of all visitors. Many trees were transplanted, however, that were crooked. They had not been growing in a favorable situation for making a free and thrifty growth. Heaven's refreshing showers and the life-giving sunbeams could only reach them through the interlacing branches and dense foliage of some of the forest's mighty monarchs, at whose feet they had sprung up. Their branches had sought every opening for light and heat and freedom of growth, but with only poor success, so that they were void of all symmetry and beauty. The gardener found much trouble in transplanting these trees, their roots having become so interwoven with the roots of other trees that many had to be cut off. Apparently without mercy, he pruned their tops, cutting off all their ugly ill-formed branches and giving them as straight an appearance as possible; then he planted them in a choice and sheltered spot in his garden, where their roots could find abundant nourishment and where no other tree would stand between them and the light and heat of the sun. The old limbs had left many ugly scars, but time gradually healed and covered them, and, as the smaller shoots were nipped in the bud if growing in a direction contrary to the gardener's idea of beauty, these trees grew almost to the same perfection as their more favored neighbors. All that there was of beauty and wonder in this garden was attributed to the able work of the gardener and his judicious training of all that grew therein.

The gardener is the Lord. The garden is the Church of God, and the sunshine and moisture is the Word and the Holy Spirit. The exterior of

the garden is the world and the transplanting is the conversion of the honest in heart to the Gospel of Jesus Christ.

Many a man or woman has grown up under the influence of tradition and error handed down through past centuries. They have not found room amid the narrow confines of their surroundings to breathe the air of freedom—truth, but have received a portion of it through the dence foliage of error. Many have partaken of the vices and sins in the world, and were their inner lives revealed they would present a gnarled and crooked appearance. They hear the Gospel and finally accept it. In so doing they must abandon their old errors, traditions and sins. It causes many a pang to part with what has become to them the most cherished ideas and greatest pleasures, but it must be done. Even when abandoned, these things have left an impress on their lives, and they find it more difficult to endure the transplanting than those who have grown up comparatively free from sin and unsteeped in tradition. They make covenants with God to forsake the error of their ways and are then baptized. Thus occur the first, severe trimming, going to the very depths of their souls, and the transplanting. They receive the Holy Ghost and with eager delight imbibe the richness of its light and warmth. Their worldly wisdom has been so shaken that they have learned to be guided by the Lord, and not to depend upon their own, frail judgment. Thus humble they gradually receive strength and grow up in the Gospel. Their past tendencies to evil are difficult to master, but the Lord watches them. In various ways He reminds them of their duties, sometimes tying up a broken branch of the new growth by the encouragement of His manifestations, sometimes clipping off the wrong tendencies by sending them afflictions. Oh! how painful the correction, but oh! how much better, and truer and purer do they become! The deeper the past sins, the more time necessary to overgrow the scars! The less trimming necessary, after having made covenants with God, the more admirable are they in His sight.

In the above illustration there is one difference between humanity and the plants or the trees. The trees submit without murmur to the training process. Man, however, possesses a free agency; he can submit to proper correction, or can live in accordance with his own desires. The Saints having been converted are seeking to become perfect and they are taught to look upon their trials and afflictions as so much pruning and trimming, in order to purify and perfect them. Should they refuse to submit to this test, of what use would be the transplanting. Evil tendencies, like wrong shoots, would continue to grow, and gradually gain strength, until those once converted would be forced to submit to heroic pruning, or to be hewn down. What pain, sorrow and humilation would follow! How their growth would be retarded and their appearance marred!

It is this knowledge that enables the Latter-day Saints to take the position they do. Many times it is difficult to bear unmurmuringly the trials they are called upon to endure, or to see the justice of the test required at their hands, but no sooner are they reminded by the Spirit that God's wisdom is not as their wisdom, or His ways as man's ways, than they

become resigned and learn to praise their Maker even in their afflictions. They seek to bow to the will of the Father, knowing that it is exercised for their good, and in this are the Latter-day Saints strong. J. V. B.

ARRIVALS.—The following missionaries arrived in Liverpool from Utah, per Cunard steamer *Umbria*, Saturday, February 17, 1894: Joseph S. Mousley, of Bluff Dale, Grand County; Geo. A. Finlayson, Payson, Utah County; Geo. Scott and Alma Johnson, Manti, Sanpete County; Henry C. Baddley and Wm. Taylor, Salt Lake City; John W. Ford, Centreville, Davis County; Wm. C. Martell, Spanish Fork, Utah County, and John A. Clark, Farmington, Davis County. They were all for the British Mission except the last named who is appointed to labor in Turkey. With the missionaries arrived also Hon. Frank J. Cannon who intends spending a few weeks in Europe on business.

APPOINTMENTS.—Elder Joseph S. Mousley has been appointed to labor as Traveling Elder in the Birmingham Conference.

Elders Geo. A. Finlayson and Geo. Scott have been appointed to labor as Traveling Elders in the Scottish Conference.

Elder Alma Johnson has been appointed to labor as Traveling Elder in the Nottingham Conference.

Elder Henry C. Baddley has been appointed to labor as Traveling Elder in the Sheffield Conference.

Elder John W. Ford has been appointed to labor as Traveling Elder in the Newcastle Conference.

Elder William C. Martell has been appointed to labor as Traveling Elder in the Welsh Conference.

Elder William Taylor has been appointed to labor as Traveling Elder in the Cheltenham Conference.

LEEDS CONFERENCE.

THE Leeds Conference convened February 4, 1894, at the Mechanic's Institute, Bradford. There were present: Anthon H. Lund, President of the Europeon Mission; Elder T. E. Taylor, of the Liverpool office; W. H. Streeper, Jr., and F. W. Simmons, Traveling Elders in the Sheffield Conference; Geo. D. Merkley, President of, and E. Fernley, A. S. Farnsworth, Wm. Jones, G. A. Seaman, Oliver Hodgson, E. S. Horsley and G. F. Wright, Traveling Elders in, the Leeds Conference.

Meetings were held at 10:30 a.m., and 2:30 and 6 p.m. At the afternoon meeting the general authorities of the Church, and of the European Mission, and the President and the Traveling Elders of the Leeds Conference were presented and unanimously sustained. The statistical report and a report of the labors of the elders for the past six months were read as follows: Tracts distributed 12,739; houses visited 5,346; gospel conversations 417; general meetings 394; cottage meetings 12; out-door meetings 25; Sunday Schools 18; books loaned 108; books given away and sold 73. Emigrated 3; removed 1; baptized 16; confirmed 16; deaths 2; children blessed 5.

The elders bore faithful testimony to the truth of the Gospel. Many strangers were present, who showed by their marked attention to the various speakers that they were greatly interested in the doctrine presented. The speakers were filled by the Spirit of God and the services during the day were very impressive.

Priesthood meetings were held Saturday evening and Monday morning, February 3 and 5 respectively, at which the labors of the elders were reported in detail and general instructions given.

GEORGE SEAMAN, Clerk of the Conference.

MISSIONARY WORK ON THE FRIENDLY ISLANDS.

THE following extract of the labors and travels in that portion of the Samoan mission known as the Friendly Islands, is taken from a letter to the *Deseret News* from Bagai, Lefuka, Haapai, Toga, under date of November 14, 1893, and signed "Ko au Bukubuku":—

There are in this branch of the Samoan mission six elders laboring, viz., O. D. Merrill, who was called to take charge of the work in Toga six months after his departure from Utah; A. J. Butler, who came with Elder B. Smoot to open the mission the 15th day of July, 1891; James Kinghorn and W. P. Hunter, who came six months after and who are now laboring in the Haapai group, and Thomas Adams and A. M. Durham, who arrived April 15, 1893, in company with their wives.

We have not achieved the success in baptizing converts that we often read about in other fields. The main reason, perhaps, is that we are all young and inexperienced, and do not possess the faith necessary for genuine, perpetual progress, such as the brethren are making on Society Islands. But we have obstacles in our way. I have been told upon good authority that the language of this people is more difficult to speak than that of the surrounding islanders, and we do not have books such as dictionary and grammar at our command, as our brethren on the north and east of us do; consequently we are not so well posted on the native language as they are. Our knowledge has been gleaned from reading the Toga Bible, talking to the natives, and fasting and praying for Divine aid; and I am very pleased to say we have, through the goodness of our heavenly Father, got so we can express ourselves tolerably well in the native tongue.

We have a very haughty, proud and self-esteemed people to labor among, a people who consider themselves far superior to the white man, and they are bound by fetters as strong as iron bands to their boy-king, whom they think to be almost equal to the Savior of the world, and I have heard some of them express themselves to the effect that they would rather incur the displeasure of the latter than the former upon them. Still, they all claim to be Christians, to believe the Bible, and to be in search of eternal life. But when it is pointed out to them that the Bible condemns their practices, proves the overthrow of the primitive church on the earth, from whence they claim their authority, and we explain how the Gospel was to be restored and testify to the truth of the principles taught and practiced by the

Latter-day Saints, they say they cannot honor their king and live loyal to the government if they belong to any but the Toga Free church.

Now, I do not say the king, or the high men among them, teach this folly; but there are those who can see that fat salaries will be diminished if the people act in accordance with that which they are convinced to be correct and follow the commandments of Christ instead of the doctrines of men. So they take advantage of the long-established custom of the people and tell them if they wish to be good citizens they will cleave to the king's church, as they are pleased to call it. Ministers here are about the same as in other parts of the world.

There has been built on Togatabu, in the town of Mua, a good one-story, five-roomed house, which furnishes a comfortable home for the sisters and Elders laboring in that vicinity. The largest room also serves as a meeting-house and school-room, where we hold two native meetings every Sunday and six sessions of school of an hour each during the week. Our meetings of late have been very well attended and many people, both high and low, have heard us bear testimony to the principles that will save all who will yield obedience to the same. The school has been very hard to establish, for it seemed that all sects, parties and powers of earth combined against us and it is reasonable to believe the Evil One joined them also, for well does he know that if we can got those of tender mind under our care, even for one hour in the day, we will in time instil principles of truth that cannot be rooted out; for the seed will be sown on "good ground;" and will "bring forth fruit, some an hundred fold, some sixty fold, some thirty fold." At one time it looked very dark and the school nearly failed; but we worked with energy, visited the people at their houses about the matter, and diligently sought the Lord's assistance; and now the prospect looks much brighter and Brother Butler has a bright class of little boys, who are taking a great interest in what he is teaching them.

In Togatabu we can make our trips around the islands whenever the weather will permit, and some of us are out among the people almost every week. We do not, as a rule, hold many meetings, but we enter their houses to rest awhile, when a crowd gathers round us and we then have the privilege of explaining the principles of the Gospel to them. When out on one of these preaching trips there is nothing sure about getting our meals regularly; sometimes we have four or five meals in one day and sometimes we go on until three or four o'clock in the afternoon before we get our breakfast, but we do not feel to complain on this account. Our object is to preach to the people, and when we are successful in this we feel better than we do when we get our regular meals and the people are not interested in what we have to tell them. We find the only way to get to talk to them is to go from place to place on foot and stop wherever the people will receive us and talk to them as long as they are anxious to hear; but if we tire them with our talk we need not expect to get to converse with them again.

Elders Merrill and Butler tried making a trip on horseback once. They were gone two days, visited about twenty villages and did not get a chance to hold one meeting. The first place at which they stopped they

asked for a drink and were immediately told they could have it if they would pay for it, but otherwise there was nothing in that town for them. This shows that the people think that one who rides a horse is expected to have money to pay for everything he wants, while in the same towns we are treated with all due respect when we are on foot.

I will give an account of a trip on the sea from Nukualofa to Haapai and to the principal islands of that group, which lie about one hundred miles north of Togatabu. Elder Merrill had met the premier of Toga and had a pleasant talk with him and was offered a passage, free of charge, on the government schooner *Jiale Tafa*. According to arrrangements, he went aboard Sunday evening, October 22, and at 12 o'clock the anchor was drawn in, the sails spread, and soon the little white vessel was rapidly gliding over the waves in the moonlight, being driven by the trade wind, which was rather strong on the evening in question. The merry party consisted of the premier and attendants, the Latter-day Saint Elder above referred to, and the ship's crew. We expected to have a pleasant trip, but alas! a sudden change came. The bowsprit stay gave way, crippling the boat so she could not make the trip, so they turned her head to the wind while they tried to repair the broken place. In the meantime she rolled and pitched in the waves until many became very sea-sick. All went to the cabin for rest, not caring much whether she sank or floated. When daylight came the schooner was anchored in the Nukualafa harbor, about 100 yards from the steamer, which was then lying aside the wharf; so he decided to leave the native schooner and take passage on the steamer and transferred his box, satchel, etc. At six o'clock in the evening he made another trial, which proved to be both pleasant and successful, as the ship was neat and clean and everything for the convenience of passengers is kept in first class style. The evening was spent in conversing with the passengers and explaining the object of our stay among the Toga natives. The steamer had not got half a mile from the wharf before every one knew there was a "Mormon" on board, and the natives were ready to point him out to those who wanted to see what kind of a creature he was. Bedtime came, and as good a rest was enjoyed as if it had been taken in one of the best bedrooms in Utah. Next morning Haapai was in sight. Elder Merrill intended to give Elders Kinghorn and Hunter a surprise, but that was taken off his hands by the supercargo, who went ashore while breakfast was being served on board and told the brethren "Merrill will be over in a few minutes." The joy that those three elders had in meeting after the separation of five months can better be imagined than described.

The next day (Wednesday) Elders Kinghorn and Merrill took passage on a ten-ton scow for the island of Nomuka, which is about fifty miles southwest of where the brethren make their home. They boarded about 8 o'clock and were soon sailing over the "rolling deep" before a gentle wind. At 12:30 the captain dropped anchor in front of the island of Hafeva and at once set his crew to work landing merchandise for a trader by the name of Swanson, who is a kind friend to "our boys," while the brethren went out to visit the people; and, knowing the arrangement was to spend the

night here, they visited the chiefs of the island and made appointment for a meeting in the evening. In the afternoon they went over part of the island, looking through the village which has about four hundred inhabitants. When the time came there were over a hundred gathered and the first Latter-day Saints sermon was preached to the natives of that island by Elder Merrill. They seemed very much surprised to learn that the Bible substantiates "Mormon" doctrine. Elder Kinghorn also spoke to them and gave a chance for any one present to ask questions about what they had heard. The next day they sailed to Nomuka, where they arrived about 3 o'clock. This is one of the best islands in the group, almost round in shape and a mile and a half across; it contains one small mountain and a lake. The soil is very prolific, producing the yam, sweet potato, banana and cocoanut in great quantities; also a great abundance of oranges, which have the reputation of being the best in the Friendly Archipelago. I am told this is the place where Captain Cook made his head-quarters while exploring in this vicinity. The boys were delighted with the island and the hearty welcome they received from Mr. Sands, the only white trader on the island; but were not so well pleased with the natives, for they are the worst yet visited. No meeting could be held, neither could they talk privately to any of them on the Gospel. They tell us "the Lord first made the Tongan, then the pigs, then the white man." Two days were spent here with no success whatever. They set sail Saturday morning, having the boat loaded with ten tons of cocoanuts, and the whole day was spent on the sea, beating against a head wind. Hafeva was reached at dusk, where they spent Sunday, taking advantage of every opportunity to "preach the Gospel to every creature." On Monday morning they made another start towards Lefuka, but the wind being contrary all day and a calm coming on just at sundown, they were not successful in reaching home, but cast anchor near a reef and spent the night on the boat, using the sail for a bed. The next morning there was a wind which wafted them into the Bagai harbor by 11 o'clock, where Brother Hunter was anxiously awaiting their arrival, to learn of their success. One day was spent at home and Thursday evening found Elders Merrill and Hunter on the island of Uiha, the home of the great warrior king Tubou, who used to be the terror of the South Seas. Upon this island is a beautiful cemetery, where sleep twenty-four of the royal family and where there is an empty tomb, which was prepared by the king for himself. Three days were spent here with great satisfaction, the brethren being busy most of the time explaining the principles of life and salvation.

Many are convinced, and we all look with great anxiety for the time to come when we will baptize the believers. The islands of Foa and Haano have been visited within the last week, and a great deal of talking has been done, and many numbers of the little work entitled "*Bule'aga o Hevani*" have been left among the natives wherever we have been. This is a tract from the pen of Elder Brigham Smoot, of Provo, so well written that we have to testify that we saw him write it, before some of those who profess to be Toga scholars will believe it is original. They say men who

have spent years of study on the language cannot handle it as it is handled in that work. It is a great help to the mission and a credit to its author.

UTAH NEWS.

(Summarized from Territorial papers.)

Mrs. Lucas Skinari, whose husband was killed recently in the Keystone mine at Eureka, by falling down a shaft, will commence suit to recover $10,000 damages.

The new assembly hall of the Twenty-second Ward, Salt Lake City, was dedicated Sunday evening, December 31, 1893, the dedicatory prayer being offered by President George Q. Cannon.

Much snow has fallen in the mountains in Utah during January, and all fears of a light snow-fall and consequent light water supply for irrigation during the coming summer have been dispelled.

The number of Utah people who visited the World's Fair at Chicago, is estimated at 7,000. The register shows 5,544 names, but it is thought that at least 1,500 more attended who failed to register.

While William S. Burton, working at the Burton-Gardener company's mill, Salt Lake City, was using the joiner, January 15, his hand slipped from the piece of wood on to the knives, and two of the fingers on his left hand were cut off.

A brakeman by the name of Winslow was brought down from Thistle, January 10, for surgical treatment. His left hand had been crushed while coupling cars. The injured member was so badly fractured that amputation of the second finger was necessary.

On January 15, Mr. and Mrs. Patterson of Beaver were returning home after shopping, having their children with them, when a little three-year-old daughter fell from the wagon on which the family were riding and was almost instantly killed, the wheel passing over her head.

On January 10, the wife of Mr. Norton, a barber, formerly of Deseret and Provo, now of Fillmore, Millard County, while in a fit fell into the fire and was terribly burned. One arm was completely roasted, and the poor woman's body was burned so badly, that her life is despaired of.

The acting fish commissioner at Washington has notified Fish Commissioner A. M. Musser of Utah that he has allotted to Utah 100,000 lake trout eggs. These are to be shipped from Northville, Michigan. Mr. Musser will make arrangements for placing them in Utah Lake.

Jedediah Smith of Farmington died at St. Mark's Hospital, January 13. He met with an accident at his home a week previously. He had killed a beef and was in the act of carrying a quarter of it, weighing between two and three hundred pounds, up a flight of stairs when he received a sprain in the abdomen that prostrated him and from which he died.

Willie, the fifteen year old son of W. A. Crabtree of Salt Lake City met with a painful and serious accident, January 13, while coasting. The "schooner" on which he rode ran into a pile of rocks, and all were thrown off, Willie striking the cobbles head first, inflicting a severe scalp wound about four inches in length, besides sustaining severe bruises on other parts of his body.

Two youngsters captured a large eagle in the Payson Canyon, January 8. It had been frozen or injured in some way and appeared to be very tame. As some school children were viewing the huge bird, the boys who held it by the tips of the wings tossed it toward a boy named John Schramm, when the eagle fastened its claw in his leg. It was immediately taken off, but the wound was a painful one and the injured boy was taken home in a sleigh.